

# *Ways of Benefitting the Deceased*

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## Understanding the Purpose of the Quran:

### The purpose of revelation of Quran

Why our Lord has revealed this Quran?

- To extract amulets from it and make children and diseased ones wear them?
- To recite it, in the graveyard, for those who have died?
- To print it completely on a single page and hang it on walls as an ornament or wear it as an amulet, for the sake of prosperity?
- To just recite it without understanding its message?

Not at all! It was revealed for the alive, not for the dead ones. It was revealed for the Muslims, so that they establish it in their homes, markets and educational institutes.

But we abandoned it and trod on the track of life neglecting its objective and instructions as the formers behaved with their books i.e. Torah, Zabur and Gospel.

The Messenger of Allah (PBUH) said:

“I’m leaving behind two things, you will never go astray as long as you hold fast onto them i.e. the Quran and Sunnah.”<sup>1</sup>

O Muslims! Haven’t yet arrived the time for us to arise from the slumber and protect ourselves from the misguidedness?

O Muslims! Quran is for the betterment of your lives, not for performing accustomed activities after the death.

May Allah guide us to understand the true objective of Quran and to act upon it!

(Aameen)

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<sup>1</sup> Imam Malik (rahimahullah) in his Muwatta (*balaghan*). (Muwatta Imam Malik, 1601) and Imam Hakim (rahimahullah) in Al Mustadrak. (Mustadrak Hakim, vol. 1 pg. 93)

## **In the name of Allah, the most Merciful, the Compassionate.**

### **Conveying rewards to the deceased and the recitation of Quran**

The custom of conveying the reward to deceased ones by reciting the Quran has, nowadays, become common everywhere. Rich or poor, younger or older, in short everyone performs it as a sacred duty.

This tradition has become a profession and now there are many Quran Reciters as well as Naat Reciters for that.

In such situation, it becomes obligatory to occlude these type of nonsenses. Similar attempt will be made in the following lines Insha'Allah.

Conveying rewards in light of Sunnah

The Messenger of Allah (PBUH) said:

“When a person dies, all his deeds come to an end except three:

- **Sadaqah jaariyah**
- **Beneficial knowledge**
- **A righteous child who will pray for him.”<sup>2</sup>**

“Sadaqah Jariyah” means to carry out such a deed in one’s life that will benefit him after the death.

By compiling the hadiths of Sahih al-bukhari, Sahih Muslim and Sunan ibn Majah, the number of acts of ongoing charity reaches up to ten:

1. Spreading knowledge
2. The prayer of a pious child
3. Donating a Quran

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<sup>2</sup> Ṣaḥīḥ Muslim 1631

4. Constructing a mosque
5. Partaking in the building of an auberge
6. Digging a water well or similar kind of charity pertaining to water
7. Sadaqah given in good of health before the death
8. Establishing an abandoned Sunnah
9. Dying in Jihad
10. Planting a tree or greenery

Except these, performing Hajj or fasting on the behalf of deceased ones are proved from Salaf Sahiheen. But in other worships, vicelike substitution is not proven.

However, the issue of obligatory fasting on the behalf of the deceased is varied among the Scholars. To me so far, it can only be valid for non-obligatory fasting as Muhaddith-ul-asr Shaikh Zubair Ali Zai (May Allah be merciful to him) has said.

Moreover, it's also valid if the descendants do Sadaqah from the heirs of their deceased ones. As narrated by Imam Muslim in his Sahih that a person asked the Messenger of Allah (PBUH): My parents have left inheritance but didn't make a will or bequeath, so that will it be efficacious if I do Sadaqah from it to them? The Messenger of Allah (PBUH) said: "Yes".

Only the above mentioned deeds are proven from the hadiths in the chapter of conveying rewards to the deceased ones. Except these, there's no proof to recite Quran or any particular Surah like Yaseen for conveying rewards to the deceased ones.

Moreover, a Muslim should attend the funeral of his Muslim brother and heartily pray for his absolution. This is what the Sunnah leads us to.

Fortieth and yearly death anniversaries all are the customs in resemblance to infidels and purely hinduismic.

## What's the trouble?

This question is also raised from some of the people that although these customs are not proven from the Sunnah but what's the trouble performing them? For the name of one Allah is taken, the Quran is recited, supplications are made. Where's the sin in it?

Firstly, if these deeds would have been the cause of salvation, the Messenger of Allah (PBUH) must have performed them and advised to act upon them too when Allah has also said in Quran that:

“This day I have perfected for you your religion, and have bestowed upon you My bounty in full measure, and have been pleased to assign for you Islam as your religion.”<sup>3</sup>

So the religion has completed with the Messenger of Allah (PBUH). If these customs are not included in the religion, which surely they aren't, it implies that all these deeds and customs are futile and not a part of religion. Instead, they're the cause of sinning as it's the opposition of Sunnah of our Prophet (PBUH). It's proven from the following hadith:

“Abul Jantri narrated that a person said to Abdullah ibn Masud that there're some people sat making a circle in the mosque after the Maghrib, one of them is saying that say Allah-o-Akbar that particular times, and praise Allah that particular times (and the people are doing as he said). Abdullah ibn Masud, after listening this, said: Come to inform me when you see them sitting and doing so. (When he informed ibn Masud at that particular time), he went there and sit close to them. After hearing them as they've been doing so before, he stood up and said: I'm Abdullah ibn Masud, I swear for the sake of one, except who no one is worthy of worship that you've oppressively innovated a Bid'dah and you've preceded (in your self pride) the Companions of Muhammad (PUBH) in knowledge. Then Amr ibn Utbah said: Astagfirullah, it's obligatory for you to recognize the path of Messenger of Allah and His companions and holdfast to it and if you keep wondering here and there, you'll be misguided.”

Except the wordings of Imam al-Haytami in Majma al-Zawa'id, Imam al-Darimi has narrated in more length than it. In that narration, there're the words that Abdullah ibn Masud said: “Even the utensils of the Holy Prophet (PBUH) are preserved and you've innovated this Bid'dah.”

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<sup>3</sup> Al Maidah: 3

(Ibn al-Jawzi has mentioned it in Talbeesul Iblees, no. 41 and its chain is authentic).

O people! Contemplate that if reciting:

- Subhanallah
- Alhamdulillah
- Allahu Akbar

Which is the remembrance of Allah but still against the Sunnah, it's Bid'dah and sinning according to the Companions of Messenger of Allah (PBUH). Then how such a deed could be the cause of reward.

No doubt that Allah has said in Quran that:

“Take whatever the Messenger gives you and refrain from whatever he forbids you.”<sup>4</sup>

Hence it is, in true meanings, the prescription of absolution in hereafter that we accord our deeds according to the Sunnah and refrain from what the Messenger of Allah (PBUH) has forbidden i.e. Bid'dah.

The Messenger of Allah said:

“Each innovation is misguidedness and the finality of each misguidedness is in hell.”<sup>5</sup>

### **Some misconceptions and their Explanation:**

#### **1. Reciting Fatiha and conveying of reward:**

Some people try to derivate the proof of custom of reciting Fatiha out of the Fatawa listed in Hidayat-ul-Harmain and proffer the reference of Jundi that when the son of the Holy Prophet (PBUH) died, Abu Dhar al-Ghaffari brought dry date and milk in which barley's bread was mixed before the Holy Prophet (PBUH) and then the Holy Prophet (PBUH) recited Surah Al-

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<sup>4</sup> Al Hashr: 7

<sup>5</sup> Sunan al-Nisai, Volume #2, Hadith #1650

Fatiha and Surah Al-Ikhlaas three times upon it. After it, raised the hands, made a pray and said to Abu Dhar: Divide it, I've conveyed its reward to my beloved Ibrahim.

It's all fabricated. Instead it's fabricated accordingly to the customs of today with great vigilantly. But the truth is that it has neither any source nor any of its reference is there. Even the author of Hidayat-ul-Harmain hasn't mentioned it.

Famous Hanafi Scholar Maulana Abd al-Hayy al-Lucknawi when asked about the above story said that:

“This story written in Hidayat-ul-Harmain is just a blunder. It has no reference in authentic books.”

(Fatawa Abd al-Hayy al-Lucknawi: 2/1362)

## **2. The narration of Abu Hurairah:**

It's in Sunan of Imam Abu Dawud al-Sijistani that:

“Abu Hurairah said to the inhabitants of Abla that: Who promises that he'll pray two or four Raka'ah in Isha and say that its for Abu Hurairah?”

Abstracting the evidence of conveying reward to the deceased one from it isn't valid due to the following reasons:

- This narration is da'eef and can't be reasoned with. Its narrator Ibrahim ibn Saleh ibn Dirham is da'eef.
- It could be the reference of lieutenancy but not conveying of reward to someone. And even that is specific to Abu Hurairah that he ordered and shower his will to do so.

So it's not worth.

## **The opinion of Imam Abu Hanifa**

Mullah Ali al-Qari al-Hanafi has written in Al-Fiqh al-Akbar (p.110):

“To Imam Abu Hanifa, Imam Malik and Imam Ahmad – reciting Quran near the graves is Makruh because it's Bid'dah and there's no hadith about it.”

So to the Imams of Ahl al-Sunnah, it's not permissible to recite Quran or Faatiha near the graves.

Contrary to it, the deeds proven from the Sunnah are now being extinguished. For instance, there's a hadith in Sunan Abu Dawood that the Messenger of Allah (PBUH) used to stand near the grave after getting free from burying the dead and say: Pray for your brother for him to be steadfast because he's being questioned now. And it's also narrated in Sunan Abu Dawood that when the dead was taken off in the grave, he said:

بسم الله وعلى ملة رسول الله

“With the name of Allah and on the nation of His Messenger.”<sup>6</sup>

But it's sad to say that a little of the people would stand near the grave after offering the funeral. Most of them come back just after the Funeral. Many come back by putting the soil over the grave. A little of them stand there till the end.

Now it's important to mention some customs which are very common in our society but are contradictory to Quran and Sunnah.

#### · **Reciting Faatiha on the grave**

It's famous about Abdullah ibn Umar that he used to advise to recite Surah Al-Fatiha and last part of Surah Al-Baqarah. This narration is shadh. It has no chain and none of the Sahaba adapted it.

#### · **Eating at the deceased's home**

Some people have derived it from a hadith in the chapter of miracles in Mishkat al-Masabih that:

“One day the Prophet (PBUH) came back from a funeral. The wife of the deceased one invited him at feast. The Prophet (PBUH) accepted it and ate and other ate too along with Him.”

This hadith is Sahih. Imam al-Bayhaqi and Imam Abu Dawud both have narrated it. But it's not in that way that the woman who invited the Prophet (PBUH) was wife of the deceased one.

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<sup>6</sup> Sunan Abu Dawood: 321/3



Instead she was a common woman of Quraysh. The misunderstanding arose due to a grammatical mistake of pronoun. Means that in place of

داعى المرأة

The writer wrote

داعى المرأته

Instead.

Wherever this narration is narrated, the wording is:

داعى المرأة

The wording

داعى المرأته

Is mistake of the writer.

While in Sahih Hadith of Sunan ibn Majah, this deed is called as mourning which is Haram.

#### · **The death anniversary and other events:**

Third, fortieth and yearly death anniversaries are all innovations. Nor are they proven from the Sunnah of Prophet (PBUH) neither the Sahaba used to carry out all these events.

Imam Ahmad and Imam ibn Majah have narrated with Sahih chain from Imam Abdullah al-Bajali that he says: We the companions of Holy Prophet (PBUH) considered it to be an act of mourning to gather around after the funeral and cook the meal by the side of deceased's one.

Imam Ahmad ibn Hanbal said: It's an act of ignorance.

May Allah guide us to follow the path of Holy Prophet (PBUH). Aameen